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Herald of Holiness

CHURCH OF THE NAZARENE

FEBRUARY 10, 1971

**Nazarene Theological Seminary
Serves the Seventies**

(See page 4.)

THE QUEST FOR EXCELLENCE

(See page 6.)



February 14 — SEMINARY SUNDAY



General Superintendent Jenkins

MODERN IDOLATRY

WE saw her kneeling as though in sackcloth and ashes before a crude piece of wood imploring her god to answer the cry of her pagan heart—an unforgettable experience. How any person can regard with reverence a piece of wood or stone or metal, however beautiful the shape into which it is carved and however costly its adornment, is almost beyond our comprehension.

But is not idolatry, regardless of whatever form it may take, the worship of the created thing rather than the Creator of all things? A person's god is that to which he dedicates his time, substance, and talents.

In our affluent society, idolatry takes a variety of forms. It may assume the characteristic of a status symbol, which is the outward proof or assurance that a person has reached a particular level of success in life. This symbol may be a house in a certain section of town, driving a certain make of car, owning a particular kind of china or furniture or clothing which is coveted by many and acquired only by few. Millions who would laugh at the suggestion of worshipping a crude idol have bowed themselves before the idolatrous altars of pleasure, or money, or power, or things to which modern men give themselves.

Whenever any thing in this world begins to hold first place in our hearts and minds and goals, then that thing, whatever its name or form, has become an idol, for it has replaced that which rightfully belongs to God.

As God's person, each of us must jealously guard his total commitment to Him, lest anything be allowed to creep into the heart and usurp His place. God's requirement to His people, issued a long time ago, "Thou shalt have no other gods before me," is still in effect today. □



■ By Doris Porch

Huntsville, Ala.

THE EGG MY GOD AND I

Photo by Walt Boller

I WAS enjoying one of my favorite pastimes, browsing in an antique shop, when a glass egg caught my attention. It had been many years since I had seen one.

As I stood gazing at this beautiful little once-common object, my mind went back to a day when I was about seven years old. The memories were as vivid as if it all happened yesterday.

My young cousins had come for a Sunday afternoon visit. There was not much to do for amusement in my small town. They were accustomed to playing in the open fields, wading in the creek, and tumbling in the haymow.

I was doing my best to entertain them by taking them down the alley that went behind our house. Along the alley was Mr. Trotter's high board fence.

I had always been curious what was on the other side. With the lift from a cousin, I climbed over into a chicken yard. Nests were neatly built on one side of the chicken house.

There I saw it! A beautiful glass egg! Before I gave another thought about the hens I was back over the fence. I stood looking at the glass egg in my small hand as if it was a precious jewel.

Now that I had it, what could I do with it? My cousins did not want it, and suddenly I did not either. I tossed it into the woodshed to be lost from sight and mind and we went on with our playing.

I was 15 years old when a friend in high school invited me to the revival at her church. I attended that night. The Holy Spirit convicted me of my sins

and the Lord wonderfully forgave and saved me. I felt the joy of a clean soul until the glass egg came back to my memory.

Shortly afterwards I went to Mr. Trotter's home. He still lived on the same street, in the same house, with the same high board fence running along the chicken yard.

I knocked at his door and was invited in. He was a kind, elderly gentleman with a sweet little wife. Both made me feel comfortable. I told him my reason for coming.

"The egg was so beautiful to my seven-year-old eyes. The Lord saved me the other night and now I have come to pay for it."

Mr. Trotter then did an unexpected thing I had never seen before. He rose from his chair and walked around the living room shouting and praising the Lord that I had been saved. He knew God's work had been done in my heart if I wanted to pay for a small thing like a glass egg taken so many years before.

"No charge, my dear girl; you are forgiven."

Suddenly the egg that had grown so large was very small. I thanked him and left with a heart warmed by God's love because I had been obedient.

"What is your price for the glass egg?" I asked the antique dealer.

Five minutes later I had paid for this one and was carrying it in a bag out of the store. My heart was warmed again. What a beautiful reminder of my Saviour's divine forgiveness, and Mr. Trotter's! Just maybe this was the same one. □

Nazarene Theological Seminary was voted accreditation by the American Association of Theological Schools last month. President Greathouse shares the continuing vision of the seminary with "Herald" readers in anticipation of the seminary offering February 14.



North end of library overlooking hillside



Entrance to library from parking lot

Nazarene Theological Seminary Serves the Seventies

■ By William M. Greathouse, *president*

Kansas City

SERVING the Church, Safeguarding the Faith, Saving the Lost"—this is how Nazarene Theological Seminary conceives of its role in the seventies. On Sunday, February 14, you will have an opportunity to invest in this worthy adventure by contributing to the annual seminary offering through your local church.

Serving the Church

NTS exists to serve the church. It was created by the General Assembly of 1944, largely through the insistent pleading of the late General Superintendent James B. Chapman. He believed passionately that the Church of the Nazarene must provide graduate training for her preachers if she is to continue to pioneer for Christ and serve the growing needs of the Church and society during the second half of the twentieth century.

Dr. Chapman's vision is being realized. Since 1946, NTS has graduated more than 1,000 pastors, missionaries, evangelists, teachers, ministers of education, youth, and music. The great majority of these are now serving Christ and the Church around the world on mission fields, in pastorates both small and large, in the district superintendency, on college faculties

in all our schools, and in other con-
nectional assignments.

The present student body of 287—all college and/or university graduates—continues the tradition. Of that number 176 are preparing for the pastoral ministry, 60 for missionary service, 57 for other types of ministry and teaching. While NTS serves her sister holiness denominations by welcoming their young people as students, 95 percent of our seminarians are preparing for the Nazarene ministry.

Safeguarding the Faith

The oft stated fears of the negative effects of a seminary education upon the spiritual life of the student are exaggerated. Spiritual death and scholarly alertness are not necessarily bedfellows. A young man who "dies in his heart" at NTS does so *in spite of* the institution.

First of all, the faculty of NTS are all, with one exception, ordained elders in the Church of the Nazarene who feel definitely called of God to fulfill their ministry by teaching seminarians. Besides, most of these men are actively preaching in revivals and camp meetings throughout the church. Thus they bring back into their class-

room teaching the grass-roots thought and life of the church.

The one exception mentioned above is a God-called layman, who is himself a seminary graduate, now serving in the specialized field of preparing young men and women for the ministry of religious education in the local church.

Your seminary teachers are men who love Christ and people the same way our pastors do. They feel it to be their responsibility to guide the future ministers of the church into the Spirit-filled life, and to this end are constantly on the lookout to help their students discover the reality of the Spirit's full invasion and sanctifying indwelling. This they consider to be even more important than mere training for the ministry. But they believe passionately that the Holy Spirit is "the Spirit of *truth*" and that when one is Spirit-filled he is imbued with a passion to know the truth and to prepare himself for maximum efficiency for Christ.

Secondly, NTS is committed 100 percent to the doctrinal standards of the Church of the Nazarene, and most specifically to our God-given heritage of scriptural holiness. This includes commitment to the *holy life*, with all the discipline and rigor this implies.

LINES ON LINCOLN

■ By J. Kenneth Grider
Kansas City

We believe this is a time to strengthen, not slacken our devotion to Christ—in a discipline which demands a radical break with every form of worldliness and secularism which is threatening to make today's Church innocuous and ineffective.

Saving the Lost

Finally, NTS is burning with a passion to send out into the churches young men and women who likewise burn with a passion to win others to Christ.

Accordingly, a full-time professor of evangelism is being employed to strengthen this emphasis which has been present from the very outset. Evangelist Charles Shaver, who was converted to Christ and sanctified wholly while still an undergraduate at Dartmouth College and who later graduated *summa cum laude* from NTS, has been serving as visiting lecturer in evangelism. By recent action of the seminary board of trustees Evangelist Shaver has been invited to join the faculty on a full-time basis, but with the provision that he be encouraged to keep a rather active evangelistic slate.

Saving the lost implies evangelistic preaching from the pulpit by pastors as well as evangelists. It also entails "equipping the saints" for the ministry of evangelism. Ideally, every graduating seminarian should not only be an evangelistic preacher and personal soul winner, but he must also know how to prepare his people to win others to Christ. This is the stated objective of the evangelism courses the seminary offers.

Seminarians are finding the incomparable joy of winning others to Christ while readying themselves for full-time ministry. The president and faculty are praying that someone in the church will feel led of God to endow a chair of evangelism, in order to perpetuate this key emphasis.

Remember, therefore, that your dollars given on Seminary Sunday, February 14, will be invested soundly in "Serving the Church, Safeguarding the Faith, and Saving the Lost." □

On February twelfth each year
A long, lean man's in mind,
A man who still is linked to us—
About our hearts entwined.

When he was born at Sinking Spring
It was not thought that he
Would lend the nation leadership
In time of destiny.

Kentucky was his home at first
And Indiana next;
In Illinois he grew to be
A man without pretext.

The legislature where he sat,
The benches where he served
Were offices of public trust
Where greatness was observed.

The nation saw in him the man
To speak for unity,
To make her one in North and South
And set the Negro free.

At Gettysburg he put in words
What unifies the land;
He told what makes us what we are,
The things for which we stand.

One man in all the country thought
That Lincoln should be dead.
That man was served, with all the rest;
For him the giant bled!

Photo by Lowell Moore



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Cover photo: Library—Nazarene Theological Seminary



Photo by NASA

The Quest for Excellence

■ By Melvin McCullough

Shawnee, Kans.

THERE is the desire in the heart of man that causes him to strive for excellence and perfection in some area of life. J. Wallace Hamilton calls this restless urge to reach out for that which is beyond "the lure of the infinite." It drove Columbus to exploration in spite of the laughter of men.

This quest for excellence and knowledge motivates twentieth-century explorers to land on the moon. The urge captures the energies of many an athlete. Bob Hayes, who was once the fastest human in the world, ran 100 yards in 9.1 seconds. But he wanted and tried to make it 9. Why? It was that lure for excellence and perfection.

In the spiritual realm man was made for spiritual excellence. Our Lord described the righteousness we should reach for: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:28).

While men are striving for excellence in so many areas of life, they must be careful lest they forget this

call to Christian perfection. Our aspirations for academic, athletic, and professional excellence must not be matched with shoddy, mediocre goals in our spiritual lives.

There are perhaps no words in the teaching of our Lord which cause honest, conscientious disciples more concern than these: "Be ye . . . perfect."

There are always two perils that threaten us when we consider Christ's call to Christian excellence. First, we must be careful not to exclude from these words any of the Lord's meaning. There is the danger of trying to accommodate Christ's call to a holy life to the low level where many find themselves living. Second, we must not include more than Christ intended.

What is this spiritual excellence—this Christian perfection which we are called to here in the Sermon on the Mount?

Some immediately reply, "We don't believe in Christian perfection." Of course one has to ask, with G. Camp-

bell Morgan, Do you believe in Christian imperfection? Imperfect Christianity?

Every Christian believes in Christian perfection. Interpretations may differ, but no one can sidestep the clear call to spiritual excellence: "Be ye . . . perfect."

To understand what Christ meant, perhaps we should begin by establishing *what this perfection is not*.

It is not *absolute perfection*. God only has absolute perfection. It is not obtainable by mortal or angel. The difference between human perfection and the perfection of God is the fact that one is finite while the other is infinite.

This perfection is not *angelic perfection*. Angels as a higher order of beings are not liable to a mistake. No one has claimed such perfection for man.

It is not *Adamic perfection*, the perfection of Adam's original state. Adam was free from human infirmity, pain, and fear. But this perfection is beyond man in this life.

This spiritual excellence is not *resurrection perfection*, which excludes sickness, sorrow, and even death.

What is this perfection?

There is to be *likeness*. Our perfection is to be "as your Father which is in heaven." It is the disposition of God in man. Since the Holy Spirit transforms from within and gives us the "mind of Christ," we exhibit not merely good human characteristics, but divine characteristics in our human nature. Spiritual excellence and dynamic Christian living flow from hearts made Christlike.

This perfection is a *perfection of love*. John and Charles Wesley described it as perfect love. It means that our hearts have been mastered by divine love.

This spiritual excellence means *pure motives*. Our hearts are made clean and our motives are purified by the work of the Spirit.

Thomas Cook, in his classic book *New Testament Holiness*, tells about the little girl who was very young who out of love for her father warmed his slippers one evening in the oven, so that they would be comfortable when he returned from work. She forgot them, and the shoes burned beyond repair. Her motive, however, was pure



and loving, but its execution was a disaster.

Jesus taught that our motive should be perfect, but He did not say that we would always be able to perfectly perform our motives.

Christian perfection means *balance*, *wholeness*, and *completeness*. A thing is perfect when it fully realizes the purpose for which it was designed. If I secure a screwdriver to tighten a loose screw in my home and find that the screwdriver fits my grip, the slot in the screw, and tightens it properly, the tool has fulfilled the purpose for which it was designed.

In the life of Christian perfection we are fulfilling the purpose for which we were created. We thus find completeness in life. Oswald Chambers says: "Holiness means a perfect balance between our disposition and the laws of God."

Spiritual excellence means *complete allegiance to Christ*. The same word our Lord used here in Matthew 5:48 was used when He said to the rich young ruler: "If thou wilt be perfect, go and sell . . ." (Matthew 19:21). If we want fulfillment in life, we must sweep out the back door all that hinders singleness of purpose to the will of God.

Does it make a difference when a man enters the life of Christian perfection? Read carefully Matthew 5:43-44. Loving people no matter how they treat us is not the way of natural men. It's love made perfect that enables us to really love our enemies.

Jesus was not trifling when He said, "Be ye . . . perfect." Epaphras was not being impractical or idealistic when he prayed that the Colossians might "stand perfect and complete in all the will of God" (Colossians 4:12).

Let us not be satisfied with a half-way house in our spiritual pilgrimage. The Christian disciple is on a quest for excellence. □



Faith at Home

HAPPINESS IS . . . A SOMETIMES THING

"Has the last decade in your life been the happiest yet?"

Why couldn't I answer my friend's question? I wondered.

Later I realized there had never been time to evaluate the last 10 years. My hands were always too full just trying to make each "today" the best possible for those I love, who (for better or worse) must live with me.

It's odd how 18 years of marriage can at times seem no longer than the blink of an eye. Yet adding and weighing the gladness against the sadness it contained would be an impossible lifetime task.

Human love, unlike that of our Heavenly Father, is not the same every day. There are mornings when burned toast is a disaster, others when we take one tremendous crisis after another in stride easily.

I recall some problems so complex, so heavy on the mind, that even with God's help I could only surmount them one day, one hour, sometimes one moment, at a time.

Often I wasn't aware of the reason for a particular trial until many years after. Eventually I found each had a purpose; each left me wiser and stronger—more prepared for the next test.

All days are better started with prayer for help. Too often, however, we ask for aid; then still feeling despair or confusion (from not letting go and stepping out on faith) we decide we're out of touch with God.

Perhaps, we imagine, the Father is angry—but why? And we frantically begin taking our spiritual temperature, mulling over this supposed symptom and that.

Feelings may depend on whether we slept well or ate correctly. They're notoriously unreliable. Yet on the basis of them we can make terribly wrong judgments concerning the state of our souls.

The Bible gives facts. If we ask, we shall receive. That's one of the many promises Jesus made. Search them all out. Exercise your faith by acting on them.

Jumping out of a plane, expecting nothing but a piece of silk to hold one up, takes trust. Faith, because it can't be seen or touched, requires even more.

A parachute is usually safe, but faith is 100 percent sure. Try it. Prove it. Then, despite moody ups and downs, you'll live it.

In the final analysis, if all else were swept away, the only rock you and I would have left to cling to is faith.

It's enough.



By **Rosemary Lee**
Worthington, Ohio

"Go with Him all the way." The end and aim and meaning of all sanctification is personal, passionate devotion to Jesus Christ. Keep bold and clear and out in the bracing facts of His revelation world, the Bible. Never compromise with those who water down the Word of God to human experience, instead of allowing God to lift up our experience to His Word."—Oswald Chambers.

Have a Good Day!

HAVE a good day in a world like this? In a crying, troubled, apprehensive, scared, Western world?

Yes! Now.

Have a good day, for the Church is at its best in hard times. This is not time for complaint or retreat. Christians have their very best opportunity.

It has ever been so. Listen to these words . . . good words: "Now they that were scattered abroad upon the persecution that arose about Stephen travelled . . . far . . . preaching . . . And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts 11: 19, 21).

They were frightened, sure. They fled from home. But they went telling good news, and the Spirit was with them.

They had no easy paths. Every one of the first 11 disciples of Jesus died violently—except John, and he was boiled in oil, and lived! (How are you feeling?)

They had good days—for they were sensitive to the Spirit. They sought the Spirit for daily direction . . . they were obedient to the spirit, though it

meant some basic changes.

They had good days, for they were versatile men—able to change deep prejudices for heaven's sake: "They . . . travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto Jews only. And some of them were men of Cyprus, and Cyrene, which when they [the disciples . . . Spirit-directed men] were come to Antioch, spake unto the Grecians [of all people!], preaching the Lord Jesus." They cared, deeper than nationality, color, religious bias!

They had good days, too for they were generous—they cared and shared as they were able "according to their ability" (verse 29). I think they were "faith-promise" people. No wonder they were called Christians! What other name would do?

Have a good day—for we live one day at a time. Yes, we plan . . . take insurance . . . plan for retirement . . . help with our family's education, and act like tomorrow will always come. But to borrow tomorrow's troubles, or let yesterday's decisions nag, ruins today.

Jesus said something about having a good day: "And why worry about

clothes? Look how the wild flowers grow: they do not work or make clothes for themselves. But I tell you that not even Solomon, as rich as he was, had clothes as beautiful as one of these flowers. . . . So do not start worrying: 'Where will my food come from? or my drink? or my clothes?' (These are the things which heathen are always after.) Your father in heaven knows that you need all these things. Instead, give first place to his Kingdom and to what he requires, and he will provide you with all of these other things. So do not worry about tomorrow; it will have enough worries of its own" (Matthew 6:28-34, TEV).

I heard Dr. John A. Knight say, "God gives what He requires." So we live it, day by day.

Have a good day, and get lost! Lost in prayer. When did you last lose yourself in prayer—so that time, place, and things to do—didn't matter? Just you and the Lord—lost together.

Good days often begin just like this. In the early morning hour—our appointment with Him is kept—and there we forget for a while—the present—the past—and future—and just think of others.

Yes, have a good day—and get lost in caring. Up from the altar, a young lady, teen-age, said, "Oh, I just want Christ to show me how to care—really care." Dr. Paul Cleckner at Trevecca Nazarene College said before the students, "Caring must be a way of life . . ."

It is the narrow way—the right way—to care so much that nothing else really matters—but souls—but Jesus!

Have a good day! □

■ By Wilbur W. Brannon
Orlando, Fla.

The Christian Response to Violence

NONVIOLENT non-cooperation" was Mahatma Gandhi's approach. It's almost Christian, but not quite. It won for India her independence without revolution. But it couldn't win for us our redemption.

The love of Jesus Christ goes farther than mere "nonviolent non-cooperation." It is nonresistant submission.

If we are injured—emotionally or physically—

either love or hate will be the presiding principle controlling our reactions.

Hate controls the heart in violence. Love controls the heart in peace. Hate excuses its violence by charging others for the sin in focus. Love guarantees its peace by covering all sin (Proverbs 10:12).

Jesus saw the Cross as the violence of sin. He chose to accept all its violence against himself—and yet without sinning. This was His great act of forgive-

ness. Had He resisted the violence of sin, we would have had to take the convulsive impact ourselves, dying without hope.

And what about those who have sinned against you—and me? The violence of it all! Are we merely to “take it”?

Let's see.

Violence can take the form of malicious language. “Out of the . . . heart the mouth speaketh.” It often stirs up strife, aggravates old quarrels, pokes the fire, stirs the smoldering embers, and shakes them until they break into open blaze.

Violence can take a more calculating form and become a manipulator of the law. Look at the masterminds behind the plot to crucify Jesus. They were cold and ruthless in their prejudiced interpretation of the law. Their legal manipulations were inexcusable.

Violence can become explosive with murderous intent. It may be like the lash of Peter's sword at the head of the high priest's servant. Or it may be malevolent as the lash of a Pharisaical tongue that made the heart of the Master bleed.

Peter was wrong to think that the Kingdom could be established or defended by violence. The Kingdom is damaged and the person suffers, if he is not destroyed, by using such a defective instrument.

Hatred always boomerangs. The Kingdom is “righteousness, and peace, and joy.” Love, not strife, covers the multitude of sins. But love must suffer strife.

Jesus was not killed against His will. He could not have been killed without His consent. He chose to suffer the violence of your sins. By this act He was saying, “I don't hold it against you. I'm taking it all on myself. Even if you don't accept Me, I still love you.”

But get this! His commandment is, “Love one another, as I have loved you.” Love as Jesus loved? Is there any escape? Or should we even raise the question? Does Christian discipleship mean the nonresistance of love? In the area of personal wrongs against us as Christians, is there any other alternative?

Injuries will come. But rather than the violence of hate, let the peace of Christ rule your hearts . . . “Put on love, which binds everything together in perfect harmony” (Colossians 3:14, RSV).

Love desires to make men good and Godlike. It builds for a Kingdom where men cease to quarrel, envy, and retaliate. It embraces its enemy and does good to them that hate.

This is perfect love!

Prayer: *Lord, give me grace to see myself not only as others see me, but as You, without doubt, know me. For by my words you will either condemn or justify me. Let my attitude be “Cross-controlled.” Make me submissive in love for the sake of forgiving another's sin. In this way I may love as You do. Amen.* □



THROUGH HARDSHIPS TO THE STARS

One of the larger American colleges has for its motto, “Through hardships to the stars.”

It is significant that every great family of the past, such as the ruling houses of Germany, France, England, and Spain, along with their noble retainers, had its inspirational motto. Sir Philip Sidney, who represented the flower of England's manhood in Elizabethan days, selected for himself a truly fine motto, “I will find a way or make one.”

Any person or group who really achieved greatness had one basic ideal as a goal. Many capable and above average people, with outstanding talents, fail to achieve greatness because they are lacking in a basic ideal around which to rally all of their faculties.

As Christians we must develop a set of priorities in our lives that will make the commands of Christ our ideals and our rule of daily conduct. Schleiermacher once said, “The essence of religion consists in a feeling of complete dependence upon God . . . [but] feeling, divorced from action, is a dubious phenomenon.”

If Christians are to survive, all of Christ's goals must become individual goals. Although the Bible gives some insights into Christ's teachings, it is apparent that the entire scope of His teachings is not discussed in the Bible.

The biblical story of Christ, however, places great emphasis upon His active role in society. I am “come to seek and to save that which was lost.” In this one statement we see that His function in the role of the Redeemer was just as important as His teaching.

It is obvious today that the Church stands in a time when survival has become one of its major concerns. The very word “survival” suggests value. Thus the Christian must reorient all of his thinking so that not only will the concerns and the ideals of Christ be experienced in his life, but they will become his consuming passion as he steps into the environment of the non-Christian and effects changes in those lives.

There is no evidence to guarantee that the future will be a duplication of any part of the present or past. Events and people are changing rapidly. We must cling to something eternal and changeless. The ideals and teachings of Jesus Christ are eternal and changeless! They WILL see us through the hardships! We can REACH the stars!

Knowing our goal, visualizing it concretely, and moving toward it step by step while we act as though we could not fall short of it—these are the secrets to master if we are to REACH THE STARS!

—EARL W. TRANSUE, *Colorado Springs*.

Editorially Speaking

• By W. T. PURKISER

Read the Fine Print

To "read the fine print" is advice universally given to those about to sign agreements or contracts of any sort. Both experience and common sense recommend the practice.

But there is another kind of fine print than that included in commercial contracts. It consists of the hidden or less obvious consequences of the choices we make day by day.

Our generation is notorious for its impatience. Like the man in the song, "We want what we want when we want it," and often we are willing to pay the initial asking price.

What we sometimes do not see is that the initial asking price is only a down payment. The rest of the cost is hidden in the "fine print." And there is a horrible "balloon payment" at the end of the contract.

Evidences of this are all around us. Young people today are being sold a tragic "bill of goods" by the smut peddlers, the dope pushers, the "playboy philosophers," and the more respectable but equally contemptible apologists for the kind of "new morality" that dissolves moral standards into a rosy haze of selfishly motivated "love."

Let's spell it out.

Most of us are genuinely shocked by the glib rationalization of pornography and the permissive attitude toward moral filth recommended by the majority of the United States "President's Commission on Pornography."

A nation that goes into orbit over the one-in-a-million chance of cancer induced by cranberry spray or cyclamates was advised to ignore the ever growing stream of moral sewage spewed out across the printed page, the stage, and the screen by those whose obvious interest is nothing in the world more than a "fast buck."

The puzzle of Plato three centuries before Christ has never been solved: why people should be so concerned about the food they put into their bodies, and so utterly careless about the poison they pump into their imaginations and their minds.

If one really wants to know what is in the "fine print" of smut and pornography, he need only ask the juvenile officers investigating cases of aggravated sex crimes in our society.

THE NONMEDICAL USE and sale of drugs is at least illegal, in spite of the efforts of some to lower

the bars against "pot," "grass," "hay," or whatever else marijuana may be called.

There may be some who experiment briefly with drugs and pull back before the hook sinks into their flesh. But there are thousands more who intend to experiment only briefly with drugs and who intend to pull back before they are hooked, who wind up enslaved more horribly than the "straight" generation can even imagine.

One more reason for urging young people to have nothing to do with cigarettes lies in the fact that only one out of a hundred ever goes on "pot" who hasn't first started with tobacco; and few graduate to the "hard drugs" who do not go by way of "joints," as they call marijuana cigarettes.

Adultery and fornication have long been known for the ugly sins they are. But in our times, the ugliness is hidden in the fine print and the "playboy philosophy" and some advocates of the "new morality" are going all out to glamorize them and make them respectable.

One can scarcely pick up a national magazine any more without finding one or more articles that may pay a passing nod to the moral ideals on which home and society are built while at the same time injecting doubts as to whether those ideals are really valid for today.

Strong efforts are being made to legalize abortion for convenience with no regard whatsoever for the fine print. But one leading New York psychiatrist has pointed out that the psychological scars of abortion go very deep.

Dr. Mort Hartman said in an interview, "Some women say they get over it, but I doubt it. You never get over losing a part of yourself. It's like saying you can hear better if you're blind. Sure you can, but at what cost?"

"The effects [of abortion] on the subconscious are very deep and very lasting. An abortion always causes deep unconscious depression and anxiety, sometimes chronic insomnia and manifestations of nervousness, if not outright mental disease or psychoses."

It's in the fine print. But it's there.

THE SINS INVOLVED in sex outside of marriage have always been around. What is new on the scene today is the number of intellectuals—philosophers, psychologists, authors, and some ministers—who

rationalize that when high ideals of character and conduct go against the licentious spirit of the age there must be something wrong with the ideals and they would better be trimmed down to the size of the "natural man."

The King James Version of the Bible has an old-fashioned word for the moral trends of the times: lasciviousness. The unfamiliarity of the word today hides its very relevant meaning. It stands for lack of restraint, absence of any discipline either within or without, shameless conduct.

There are some unexpected costs in the fine print for those who step over the boundaries of the moral law. High among these is the wrath of God: "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

What our generation needs to see is that even those who persuade themselves that God is dead cannot escape the law that is written in their own hearts. Guilt may be shut out of the conscious mind, but the unconscious mind that is part of what the Bible calls "the heart" does not forget.

Guilt driven down into the unconscious does not stay buried. It festers and sends its poison all through the life-stream. It comes out as neurosis, psychosis, actual physical illness, and an all-pervasive mood of meaningless frustration for which there is no human healing.

Psychologist Dr. James Dobson, in his hard-hitting book *Dare to Discipline*—a volume that ought to be required reading for all parents and their adolescent offspring—says, "'Eat, drink, and be merry, for tomorrow we die,' is a dirty lie; tomorrow we *don't* die. We live to pay the bills accumulated today."

Dr. Dobson calls on us to "imagine what it is like to be an aging hippie. Each morning he looks in the mirror and sees new deterioration: his face has sagged considerably, and the grooves around his eyes are branching out like streams on a map. His back hurts and his vision has blurred noticeably.

"What is worse, his hair has retreated to a few lonely patches around his ears, and there is *no* way he can make it symbolize rebellion.

"He invested his youth in nothing, and now he faces old age with no skills, no sense of worthiness, and no accomplishments to shield his ego from the cold winter storm of physical decline.

"Twenty years earlier he had chosen to develop temporary, unbinding relationships with all the humans in his life, so he has established no deep affection for anyone. In return, he is equally unloved.

"Perhaps it is romantic to be a footloose, unemployed, independent, sensual 20-year-old playboy," says Dr. Dobson, "but that role is somewhat less attractive for the fat, 50-year-old failure."

Life calls for choices, and choices create contracts. We cannot avoid them. What we should do is consider the consequences of our choices. We should read the fine print—all of it—and act accordingly. □

The 1971 Seminary Offering

The capstone of Nazarene ministerial education is the Nazarene Theological Seminary in Kansas City. Now in its twenty-sixth year and now fully accredited by the American Association of Theological Schools, the seminary is a graduate school dedicated to the highest ideals of spiritual development and professional qualification for ministers and missionaries in the Church of the Nazarene.

Support for the day-to-day operating expenses of the seminary comes from the General Budget of the church and student tuition. But for needed buildings and equipment, the seminary must look to the church for its annual seminary offering for capital purposes.

In October, we made a similar offering for the Nazarene Bible College in Colorado Springs. The seminary offering is traditionally the second Sunday in February—this year, February 14.

Few would be disposed to argue that the church needs and deserves the best possible preparation for its ministers and missionaries. The best of tools will not make a man a carpenter, but no carpenter can do his best work unless he has sharp tools.

That there is more to the making of a minister than years in school is a fact beyond debate. The call of God and the unction of the Holy Spirit are indispensable.

But the call of God to the ministry is a call with three imperatives. It is a "Woe is unto me, if I preach not the gospel!" in the soul of the man or woman who is called. It is a call to prepare adequately for that life's work. And it is a call to the church to provide for the education of its workers.

There is something ironic in the fact that we will not allow a man to look after our physical bodies until he has graduated from college, had a four-year medical school training, a year or two of internship, and three to five years of specialization; yet we sometimes seem to assume that an urge to preach and a good spiritual experience are all it takes to qualify one for the care of immortal souls.

The sad fact is that neither the Bible College nor the seminary has had the measure of support needed for the respective tasks to which they are called. Less than 10c per member and contributions from fewer than two-thirds of our local churches are just not enough. Wouldn't it be awful if the gracious Lord should finally decide to give us only what we pay for?

The moral is too obvious to be elaborated. Pray about the seminary offering next Sunday, and give as God directs you.

Just think what could be done if all of our local churches would give an average of even \$1.00 per member per year—less than two cents per week! It would be electrifying as a morale booster for both students and staff at the seminary, and would tell them that their friends and those whom they will pastor in years to come are interested enough to make an investment in the future. □

OUR NINE UNFORGETTABLE YEARS IN THE "MOONLIGHT AT MIDDAY LAND"

We arrived in Anchorage, Alaska, by way of the Alaskan Highway, Saturday, August 10, 1961. The next day Joyce and I and our two boys, Frank and Fred, worshipped at First Church, where Rev. M. R. Korody was pastor.

At the invitation of Rev. Bert Daniels, then district superintendent of the Alaska District, we had come to Alaska to pastor the church at Seward, the frontier town on the glacier-colored Resurrection Bay, which extends 25 miles out to the Gulf of Alaska.

Seward is one of the real beauty spots of this vast, new, exciting country. Our two introductory years in the "Great Land," the native name for Alaska, were spent here. The Seward church has the most attractive chapel in town, with a spacious, three-bedroom, upper-apartment parsonage overlooking the beautiful bay.

In June of 1963 we accepted a call to Anchorage First Church. Rev. and Mrs. Harley Cash were called to Seward. At Nome were the Orval Schmidts; Soldotna, Rev. and Mrs. John Vaughn; Arden and Pat Sickemburger were at Anchorage Minnesota Avenue; the Paul Merkis at Fairbanks Totem Park; the Ed Hurnses at First Church; Dean and Betty Hellinga at Ketchikan; the Charles Powerses at Sitka; the Ed Bibbises at Juneau; and the Curt Hawkines at Whitehorse.

These hardy pastors and wives enjoyed a once-a-year fellowship either at Fairbanks or Anchorage during the district assembly. One pastor and his wife traveled 760 miles by road after a 24-hour ferry trip to get to the assembly.

The fellowship was like a good meal after a long fast. These Alaskan ministers and wives are dedicated missionaries in a missionary setting.

In Anchorage, Alaska's largest, liveliest, and fastest growing city, we came to a congregation of Nazarenes which is a testimonial to the 14 years of faithful and sacrificial service of Rev. and Mrs. M. R. Korody and family.

The seven years to follow were to be our most challenging, exciting, and productive years. To keep pace with this aggressive and growing congregation necessitated two remodeling projects and a bold, faith-testing, \$155,000 expansion project which God honored and blessed.

Deb Williamson, a dedicated Nazarene builder, superintended the construction using craftsmen from among the congregation.

Anchorage First Church has been a star missionary church every year of its 21 years and has been on the Evangelistic Honor Roll practically every year. From this congregation has come an impressive list of young ministers and many fine lay couples now serving the church in many other areas, men and women who were saved and sanctified at the church's sacred altar.

Mrs. Hines and I were privileged to serve under the wise district leadership of Rev. Roy Yeider for seven years—Mrs. Hines as district missionary society president and I as district secretary.

Alaskan Nazarenes very much love and appreciate Mr. and Mrs. Yeider, under whose administration the district has three new church buildings in Anchorage, one in Soldotna, and in Fairbanks at both Totem Park and First Church.

Much credit for the progress and development of the Church of the Nazarene in Alaska is due the Department of Home Missions in Kansas City, which has helped and encouraged the work in a long list of ways.

One is quick to sense the excitement in the Nazarene atmosphere in this growing, hustling, big new state whose fields are white and being harvested.

It is with a sense of gratitude and many fond memories that we look back on the nine wonderful, unforgettable, exciting years serving Christ and the Church of the Nazarene in Alaska, the land of "moonlight at midday."—HUGH AND JOYCE HINES. □

Hugh and Joyce Hines



RADIO AND READING PUBLIC RESPOND TO PASTOR'S REQUEST

Rev. J. Edmund Turnock, Seneca Falls, N.Y., church made a pre-Christmas appeal through his morning radio broadcast over station WSWF entitled "Wake Up with Ed" and through the *Reveille*, a Seneca County newspaper for a community project.

His goal was to purchase a resuscitator by Christmas for the Seneca Falls police department. The American Legion Color Guard, Kirk-Casey Post, aided in helping Pastor Turnock reach his goal.

Mr. Turnock said the response to the project has helped further the attention of the community on the

Each chapter emphasizes a different day of activities of our Lord from His triumphal entry to the Resurrection. Though events of some 2,000 years ago, Dr. Woodson finds in them pertinent truths vital to Christian living today. Of added interest is the harmony of the Gospels related to this historical week, the author's apologetic for Judas, and the account of Christ's supposed activities on Saturday while He was ostensibly in the tomb.

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Color Guard Commander Robert Kreauger is pictured (right) presenting a check to Pastor Turnock while the new device, carrying its special "Merry Christmas" message, is accepted by Investigator GERAL Bortz for the police department.

Church of the Nazarene and its mes-
sale of holiness.

He explained—"The local church sponsors 'Showers of Blessing.' My own program, 'Wake Up with Ed,' is sustained by local business firms." □

COUPLE ARE HONORED ON GOLDEN ANNIVERSARY

A family dinner for 37 relatives and an open house attended by many friends and neighbors were held recently at the home of their eldest son, Jack, to honor Mr. and Mrs. Leslie F. Washington on their golden wedding anniversary.

Family members attended from Boise, Idaho; Riverside, Fallbrook, Modesto, Santa Ana, and San Diego, Calif. Telephone congratulations

came from Aberdeen, Wash.; and Boise, Idaho.

The honorees' children gave the celebration and were present. They are: Mrs. E. Lee (Jean) Meadows of Santa Ana; Jack L. Washington of San Diego; James R. Washington of Boise, Idaho; and Richard P. Washington of Modesto. Eleven of their grandchildren and six great-grandchildren also attended.

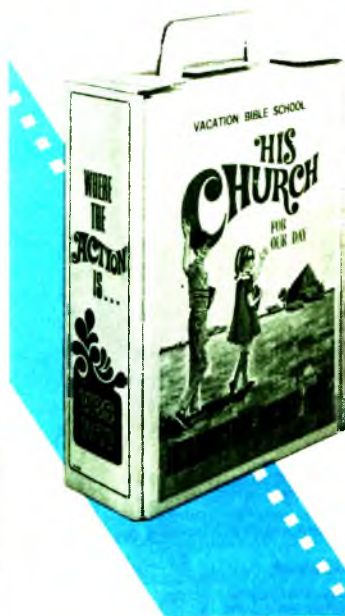
Fifty years ago, the honored couple were united in marriage at Idaho Falls, Idaho. They resided in Idaho for 34 years and have lived in San Diego since 1955.

Mr. Washington is a retired rail-

roader with over 40 years of uninterrupted service on the Union Pacific Railroad. He worked as a laborer and a machinist and upon his retirement moved to California, here he began working as a school custodian for the Lemon Grove school district. Mrs. Washington recently retired after working for over 40 years as a secretary.

The Washingtons have been active in the work of the church both in Idaho and in San Diego. Mrs. Washington has taught a junior-age Sunday school class and played the piano. She has also been active in various business and professional organizations. □

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Port Arthur (Tex.) Grace Church used the theme "So Built We the Wall" to promote the Thanksgiving Offering for world evangelism. Their emphasis centered on helping build the wall of salvation around the world. Their special offering totalled \$2,506 and was a record for the church. Pictured are: NMWS president, Mrs. Clayton Childs; Sunday school superintendent, Mr. Jerrell Bradford; and Pastor Darrel Miley.

MOVING MINISTERS

Robert Atkinson from Cincinnati Fairfax to Paden City, W. Va.

Wallace Dorn from Scottsboro, Ala., to Monteagle (Tenn.) Chapmans Chapel.

Lee Roy Elzey from Stephenville, Tex., to Nowata, Okla.

Loran L. Forbes from Laverne, Okla., to Boise City, Okla.

W. D. Johnson from Toms River, Pa., to Churubusco, Ind.

Orville J. Mobley from Cleveland, Miss., to Jackson (Miss.) Grace.

Russell Payne from Eaton Rapids, Mich., to Three Rivers (Mich.) Corey.

Carlos H. Sparks from Johnson City, Tenn., to Spencerville, Ohio.

G. I. Walworth from Dellroy, Ohio, to Hobart (Ind.) First.

Robert C. Wellmon from Duncan (Okla.) First to Marseilles, Ill.

Fred Wenger, Jr., has not moved from Harrisburg (Pa.) First.

David L. Young from Nazarene Bible College to Cocopah Indian Mission, Somerton, Ariz.

It would be foolish to ignore the storm signals that are out today, and to offer nothing but a rephrasing of conventional dogma. On the other hand we remember how rapidly "advanced" christian views become outdated, especially when they turn out to be mere restatements of heresies discarded centuries ago. You can find sad volumes called *New Theology* or *New Morality* on secondhand bookshelves bearing dates like 1896 or 1901—and nothing is duller than the radicalism of the day before yesterday.—David Read.

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Harvest

He plowed great fields with selfishness

And planted them with greed.
The rule which underwrote his life
Was a hard, self-seeking creed.

The man whose heart was pitiless
Toward weakness or despair
Had but contempt for all the woes
That others had to bear.

But when the years took heavy toll
And aged feet were slowed,
He found that every man, at last,
Must reap what he has sowed.

Then loneliness and sorrow were
The harvest that he reaped.
With envy, hate, and solitude
His harvest bins were heaped.

—NINA WILLIS WALTER

Scripture demands that a man should pray, but makes no statement about how he must feel in order to be heard. It is important for the Christian to function on the level of belief rather than emotion when it comes to prayer. God says that He hears, and this is true whether a person feels that He does or not.

—James Dolby

NEW CHURCHES ORGANIZED

ALASKA, Eagle River, Alaska. John Vaughn, pastor. Roy J. Yeider, district superintendent.

EAST TENNESSEE, Tullahoma (Tenn.) Westside. A. A. Forsythe, pastor. Victor E. Gray, district superintendent.

ILLINOIS, Mount Vernon (Ill.) Trinity. Mr. Max Milner, supply pastor. L. S. Oliver, district superintendent.

NEW ENGLAND, Great Barrington, Mass. Calvin Alexander, pastor. Kenneth Pearsall, district superintendent.

NORTHEAST OKLAHOMA, Tulsa (Okla.) St. Paul. E. E. Miller, pastor. E. H. Sanders, district superintendent.

□



Con: Prayer Resolutions

Under letters to the editor in the recent issue of the *Herald* (January 6), Mrs. Dorance Blow of New York urges people to write their congressman in support of House Resolutions H.J. 287 and H.J. 4, to permit voluntary prayer in the schools.

In my opinion those who really believe in freedom of religion and separation of church and state should be opposing these bills, not supporting them. . . .

There is nothing that prohibits voluntary prayer in school or elsewhere by anyone who desires to pray, as prayer is communion between an individual and his God. It is not mumbling some model non-sectarian prayer or any other kind, where the kids saying the words don't even know half the time what they are saying, nor understand what it means.

The First Amendment to the Constitution intended one and only one thing, that was to prohibit Congress from establishing a state, tax-supported religion, which had already been done in some states by people who left England seeking freedom of religion with a right to enjoy their particular brand of religion and keep anyone else with a different religious belief from enjoying his. . . .

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Georgia

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You Should Know About . . .

VITAL STATISTICS

DEATHS

REV. SAMUEL L. MOSLEY, 72, died Dec. 20 in St. Louis. He had been in the ministry since 1922, serving as pastor and evangelist. Funeral services were conducted by Revs. A. R. Aldrich, D. J. Gibson, L. Roach, A. O. Shearrer. Survivors include his wife, Mattie Marie; two sons, Charles D. and Rev. Paul; five daughters, Dellmarie Stoner, Roselle Moser, Virginia Silckmann, Melba Schmid, and Ruth Casteel; 15 grandchildren; four great-grandchildren; and one brother.

LT. WALLACE MCKAY, 25, died Nov. 2 in Tucson, Ariz. Funeral services were conducted by Rev. Ross W. Hayslip and Rev. James F. Cullumber. Interment was in Hawthorne, Calif. He is survived by his wife Sherrill; his parents, Mr. and Mrs. W. O. McKay; and two brothers, Gene and William.

HERMAN BARRETT, 84, died Dec. 7 in Lakeland, Fla. Funeral services were conducted by Rev. William O. Luttrull in Princeton, Ind. He is survived by his wife, Zella; one daughter, Mary Anna Bickes; and one granddaughter.

HARVEY LOUIS SHORT, 90, died Dec. 27 in Oklahoma City. Funeral services were conducted at Oklahoma City First Church. He is survived by three daughters, Mrs. R. K. Adams, Mrs. A. L. Bragg, and Mrs. W. B. Cherry; four grandchildren; and four great-grandchildren.

MRS. C. W. (LENA MYRTLE) STOCKTON, 71, died Dec. 27 in Abilene, Tex. Funeral services were conducted at Buffalo Gap, Tex., by Rev. Lewis Clegg. She is survived by her husband, E. W.; three daughters, Pattie Jo Vaught, Kattie Jayne Wilson, Esta La Dell Irwin; three sons, Murphy, Herbert, and Scottie; 12 grandchildren; and four great-grandchildren.

BIRTHS

—to Don and Marilyn Crofford, Rochester, N.Y., a boy, Chad Norman, Dec. 15.

—to John A. and Justine Knight, Mt. Vernon, Ohio, a girl, Judith Ann, Dec. 26.

—to Rev. Billy and Betty (Smith) Karanick, Uniontown, Ala., a boy, Charles Stephen, Dec. 18.

—to Rev. Glen and Helen (Mattinson) Clark, Aberdeen, S.D., a boy, Christopher William, Dec. 7.

ADOPTED

By Rev. and Mrs. Don Simmons, Marianna, Fla., a girl, Sharia Esther, on Nov. 24 (born Sept. 11, 1970).

MARRIAGE

Tricia Carol King, Salem, Ore., and Donald Lee Hansen, Salem, Ore., at Salem, Ore., Jan. 8.

ANNOUNCEMENT

The Sacramento District Advisory Board, in cooperation with Sacramento (Calif.) First Church, has established a "James Snow Hospital Fund" to give assistance in the unusually high expenses of a kidney transplant. Funds may be sent to: Sacramento District Church of the Nazarene, 4320 Wind-ing Way, Sacramento, Calif. 95841.—Kenneth Vogt, district superintendent.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

A pure heart is one that is unencumbered, unworried, uncommitted, and which does not want its own way about everything, but which, rather, is sub-merged in the loving will of God. There can be no restlessness except it comes from self-will.—*Meister Eckhart*.

THREE PLANETS IN JUXTAPOSITION LIKENED TO BETHLEHEM STAR.

Jupiter, Mars, and Venus rose in the predawn sky together December 25, creating a spectacular display which scientists likened to the one which probably attracted the biblical wise men to the birthplace of Christ.

The planets moved westward across the sky with no more than 15 degrees of arc separating them, a scientist at Chicago's Adler Planetarium said.

The event occurs every 15 years. It is mere circumstance that this year it happened on Christmas morning. It took place in the year 7 B.C., a year from the time of the birth of Jesus Christ. (The year 6 B.C. is a frequent date set for the birth of Christ.) This display involved Jupiter, Mars, and Saturn, a much rarer and brighter phenomenon. And those planets appeared jointly three times within a 15-month period, an occurrence which takes place only once in 805 years. □

CIGARETTE SMOKING ROSE IN 1970. For the first time in the four years since the big tobacco scare emanated from reports of health hazards in Washington, D.C., tobacco consumption has increased in the United States.

The U.S. Department of Agriculture said Americans puffed on the average of 4,030 cigarettes this year. This amounts to 201.5 packages a year for each adult smoker. □

TRANS WORLD RADIO TO INSTALL SUPERPOWER EAST AFRICA STATION. Permission has been granted by the Kingdom of Swaziland allowing Trans World Radio to establish a superpower international radio station in that East Africa nation.

The agreement allows the installation and operation of at least a 100,000-watt transmitter on the standard broadcast band and a shortwave transmitter tentatively of undetermined power.

The super station will be located on the Johannesburg highway, nine miles from Mbabane, the capital. Construction is scheduled to begin in early 1971.

Swaziland, landlocked and strategically situated, assures the broadcasters of optimum coverage of Africa south of the equator. Potential audience in this area: 84 million.

The New Jersey-size country, once a member of the British Commonwealth, became independent on September 6, 1968.

The Swaziland project is another expansion link in the TWR chain to achieve the ultimate goal of global network gospel broadcasting. It will join with the other seven Trans World Radio transmitters in future simultaneous broadcasts via satellite relay. □

SENATE CHAPLAIN URGES, "SAVE RELIGION!" "America must remain a great bastion of spiritual power," members of the Executives Breakfast Club were told in Chicago by the chaplain of the U.S. Senate.

Rev. Edward L. R. Elson, Senate chaplain for nearly two years, told the group that citizens must strive to "preserve and keep alive those values" that symbolize the heritage and that bear witness to the fact that Americans are "profoundly religious people."

Dr. Elson, formerly pastor of National Presbyterian Church in the capital, where President Eisenhower worshipped, said he has been impressed with the tendency of officials to become more religious as they move ahead.

"The higher one goes in public life, the more he seems to turn to the transcendent and supreme power," the chaplain noted.

He said approximately 25 senators gather weekly for a self-directed prayer breakfast in the Capitol's Vandenberg Room.

"Our national life has been undergirded by faith," he said. "Our freedom is not one of attainment but of obtainment."

He asked listeners to maintain the religious portions of official ceremonies. "I would much rather have excessive prayer than eliminate it altogether," he declared. □

Music to make the heart sing!



LADIES' VOICES

16 glorious songs compiled by R. W. Stringfield and arranged beautifully in four treble parts for women's quartet or choir by Ethel Tench Rogers. Includes "Saved by Grace," "O to Be like Thee," "The Peace That My Saviour Has Given." **\$1.00**

MALE QUARTET

An "old reliable" of 73 well-known and well-loved quartet favorites, such as "I Want to Be like Jesus," "Battle Hymn of the Republic," "I Will Pilot Thee," and "I'm Redeemed." Arrangements by Richard E. Gerig. **\$1.00**

MEN'S VOICES No. 1

Most of these 62 numbers have never been published elsewhere for the male quartet — just the book for quartets who wish to sing something fresh and appealing. Includes "Great Is Thy Faithfulness," "Victory in Jesus," "This World Is Not My Home," "The Love of God" and "Glorious Freedom." **\$1.00**

MEN'S VOICES No. 2

Sing out strong on "Something Within," "Jesus Is All You Need," "Amazed," and "We're Looking for the Stone!" This book of 46 new arrangements compiled by R. W. Stringfield is a "must" for the quartet repertoire. **\$1.00**

MEN OF GOD

Paul Mickelson's inspired arranging gives these 28 hymns and gospel songs unusual appeal and variety. Selections include "We Have an Anchor," "Spirit of God, Descend," "The Lord's My Shepherd" and "God So Loved the World." **\$1.00**

Prices slightly higher outside the continental United States

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The Answer Corner

Conducted by W. T. Purkiser, Editor

In a recent Bible study, the scripture was quoted, "God cannot be tempted, neither tempteth he any man." The thought came to me, Why did Jesus teach us to pray, "Lead us not into temptation"?

You need the rest of the petition you quote, "But deliver us from evil."

The solution lies in the fact that "temptation" (*periasmos* in the Greek) or "to tempt" has two meanings:

1. It means to "test, try"—as, for example, in Hebrews 3:9, where the Israelites in the wilderness are said to have tempted God. An Old Testa-

ment parallel is found in Genesis 22:1, "God did tempt Abraham," where the meaning is "test."

2. It also means "to solicit to evil," the ordinary meaning it carries for us today.

Jesus used it in the first sense in the "Lord's Prayer" (Matthew 6:13), and James used it in the second sense (James 1:13).

What is our church's position on interchange of pulpits once a year among churches of the local ministerial association?

I know of no "official" position at this point. It would be left to the discretion of the local congregation.

From my personal point of view, I would think it highly desirable. While there are exceptions, of course, we have far more in common with others who honor the name of our Christ than with those who do not. It would seem to me that the advantages of

cooperation with other churches in the community in common concerns would far outweigh any disadvantages. As far as our relationships with other denominations are concerned, we have never been "separatists." We understand the separation God demands to be separation from evil, not from other Christians.

In visiting several churches during the summer months, I was disappointed to find that not one of the pastors remembered to pray for the men serving their country overseas, or suffering as prisoners of war. Don't you think we should remember the needs of others besides the church's own local requests?

I do indeed.

Your point is well made, and I trust indicates only a coincidence that you did not hear servicemen and prisoners of war remembered in prayer.

The biblical directive is clear: "I exhort therefore, that, first of all,

supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1-2).

In Matthew 28:19 it says that we are to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. I know a preacher who baptizes only in the name of the Lord Jesus Christ. He says that the words in Matthew are titles and not names. I don't understand how he gets this. Would you please give me your views on it?

I don't understand how he gets this either.

Some have concluded that because the Book of Acts speaks at times of people being "baptized in the name of the Lord Jesus" therefore the direct command of Matthew 28:19 was ignored or altered.

But this is too much of an assumption. The phrase is used only when it is clear that the persons involved had

previously had either baptism as Jewish proselytes or "John's baptism." It is simply Luke's way of saying "Christian baptism."

"Father" and "Son" are in a sense titles. But in Matthew 28:19, they are used as names—just as "Christ" in the Gospels is usually a title, but is consistently used as a name in other parts of the New Testament.

ANNUAL SESSION OF GENERAL NWMS COUNCIL MEETS IN KANSAS CITY



General NWMS Council plans and works

The General Council of the Nazarene World Missionary Society (NWMS) met in annual session, January 7-9, in Kansas City.

The sessions were chaired by Mrs. Gordon Olsen, general president. In the opening session Dr. Samuel Young, general superintendent sponsor, declared, "A token commitment will not do! God's call is for our all. There is no 'eternal yes' that eliminates the 'daily yes.' Our commitment must be total; it must be personal; it must be complete."

Dr. E. S. Phillips, secretary of the Department of World Missions brought devotional thoughts the third day, speaking of the changing picture of missionary work around the world. He suggested that the NWMS could assist by helping to establish the concept of the indigenous church, through earnest prayer for the national superintendents who already are leading their districts, in areas of finance and prayer, and through the enlistment of more men in the NWMS.

Always anticipated are the visits of Dr. Honorato Reza, director of Spanish publications, and Dr. H. D. Mitchell and Rev. Stanley Whitcanack from the Nazarene Radio League. They reported that "La Hora Nazarena" has had its most successful year and that 40 million people make up the potential listening audience—more than could possibly be reached by any other channel.

Dr. Reza shared with the council the privilege of seeing the "answer print" of the new film "A Cup of Warm Ink." Information will soon be out on this exciting film depicting the power of the printed word.

The reports of the council members showed progress in many areas. Dr. Mary L. Scott, executive secretary, reported that one-fifth of the present membership is now made up of men;

that there were 57 star districts; that the NWMS is well on the way toward reaching the quadrennial goal of \$15 million for world evangelism.

The final two sessions were spent in preliminary planning for the coming general convention to be held in Miami Beach, Fla., in 1972.—Mrs. W. RAYMOND McCLUNG. □

TWENTY-FIVE HIGHEST CHURCHES

The top 25 churches receiving the highest number of new members by profession of faith for the 1969-70 assembly year are:

1. Midway City (Southern California) 102
2. Pasadena (Los Angeles) 68
3. Salem First (Oregon Pacific) 61
4. Denver First (Colorado) 60
5. Wichita First (Kansas) 60
6. Marion (Central Ohio) 57
7. Bedford (Akron) 53
8. Portland First (Oregon Pacific) 52
9. New Castle First (Indianapolis) 51
10. Phoenix Westside (Arizona) 47
11. Temple City (Los Angeles) 47
12. Puyallup (Washington Pacific) 47
13. Long Beach First (Southern California) 44
14. Fairborn Wrightview (Southwestern Ohio) 44
15. Xenia (Southwestern Ohio) 44
16. Albertville (Alabama) 43
17. Columbus Whitehall (Central Ohio) 42
18. Canton (Akron) 40
19. Hutchinson Bethany (Kansas) 39
20. Stockton First (Sacramento) 38
21. Little Rock University Park (South Arkansas) 37
22. Rarden (Central Ohio) 37
23. Richmond St. Paul (Indianapolis) 36

24. Pasadena First (Houston) 36
25. Indianapolis Westside (Indianapolis) 36

Congratulations to pastors and people!

For a year I have been praying a little prayer that the Church of the Nazarene may have an increased concept as it may apply to evangelism. It goes like this:

"O Lord, grant that within the next two years we shall have:

"10 evangelists each of whom will see 100 new members join the church by profession of faith under his ministry in a given year; and

"10 pastors who will each receive 100 new members by profession of faith in a given assembly year; and

"10 districts that will each receive 1,000 new members by profession of faith in a given assembly year."

Already one pastor has reached that goal, with 102 new members (see above). Three districts have passed the 900 mark on new Nazarenes. May this be the year when all my prayer shall be answered! "With God nothing shall be impossible!"—JOHN L. KNIGHT, executive director, Department of Evangelism. □

HAWAIIAN STUDENTS ACCLIMATE EASILY TO PC

The 30 Hawaiians currently enrolled at Pasadena College, Pasadena, Calif., find it no problem adjusting to the climate and life-style of a campus so open to the "aloha" spirit. Islanders add a tropical flair to campus activities through the Hawaii Club, sponsored by Dr. L. Paul Gresham, dean of the college, and his wife, Martha, a professor in the Division of Letters.

Recently, club members gathered to dine and converse with Rev. Bill Gann, Hawaii district superintendent, while he was at PC for a meeting of the board of trustees.

The club council members are—Lynne Anderson, treasurer, from Honolulu; Gail Keomaka, president, from Hilo, Hawaii; Sally Valdez, secretary, from Hanapepe, Kauai; Peter Hashimoto, vice-president, from Hanapepe; and Jim Higa, chaplain, from Honolulu. Each club officer is a member of the Church of the Nazarene in his hometown. □

There is only one thing God cannot do. He cannot separate Himself from the soul He loves. That power He has given to the owner of that soul. Think about it.—Ann Allan.

GENERAL BOARD MEETS



The 1971 session of the 39-member General Board of the Church of the Nazarene convened in Kansas City, Monday and Tuesday, January 18 and 19, with all members present except one detained by illness.

The General Board is composed of approximately equal representation of lay and ministerial members elected by the General Assembly from the geographical zones and auxiliaries of the denomination. Its agenda is to consider and approve plans for the year, hear reports, and transact the business of the general church in the interim between quadrennial General Assemblies.

Because of changes in occupation or residence, the General Board welcomed eight new members elected by mail vote to fill vacancies occurring during 1970.

Dr. V. H. Lewis reported for the Board of General Superintendents, calling attention to supervision of the church overseas by members of the Board, and the need for encouraging the growth of smaller congregations.

General Secretary B. Edgar Johnson and General Treasurer Norman O. Miller summarized the work of their offices for 1970, and the following executives reported for their respective departments or responsibilities:

M. A. Lunn, Publication
E. S. Phillips, World Missions
Paul Skiles, Youth
Mary Scott, Nazarene World Missionary Society
Bennett Dudley, Christian Service Training
H. Dale Mitchell, Communications
B. Edgar Johnson, Stewardship
John Stockton, Wills, Annuities, and Special Gifts

Business transacted by the Board will be reported in other stories in the *Herald* the next two weeks. Included are:

- approval of \$7.1 million General Budget allocations
- appointment of 25 new missionaries for world missions fields
- recognition of missionaries retiring from service
- approval of "basic" pension plans for ministers and missionaries
- election of Bennett Dudley as General Stewardship Secretary
- provision for a special coordinator for work with minority groups through the Department of Home Missions
- approval of an enlarged *Herald of Holiness* to be published every other week instead of weekly, without increase in subscription price
- approval of participation by the Church of the Nazarene in the nationwide "Key '73" emphasis on evangelism by the evangelical denominations in the United States
- recognition of the twenty-fifth anniversary of the Spanish Department, changing the name to the Latin Publications Division of the Department of World Missions; Dr. Honorato T. Reza, executive director
- authorization to enter four new world fields with missionary work: Ecuador, the Bahamas, Indonesia, and Singapore.

"BASIC" PENSION APPROVED BY GENERAL BOARD

The General Board in annual session in Kansas City on Tuesday, January 19, voted final acceptance of a new "basic" pension program for retired elders and widows of elders in the Church of the Nazarene. The new "basic" pension would entitle an eligible retiree to receive \$2.00 per month for each year of full-time, active service.

The plan was proposed by the Pension Study Committee and ratified by the unanimous vote of all district assemblies during the 1970 assembly sessions. The inauguration of the new

"basic" pension will take place April 1, 1971.

Eligibility requirements state that an elder must have been voted retired relations by his district assembly after he has reached age 65. An elder must have a minimum of 20 years of active full-time service in the Church of the Nazarene, and service credit will be allowed to a maximum of 40 years of service.

A widow, at age 62 or thereafter, will be eligible to receive 60 percent of the amount for which her husband would have been eligible.

Should a minister with a minimum of 10 years service be determined disabled by Social Security, he may receive the "basic" pension determined by his actual years of active, full-time service in the church.

The present benevolence programs will continue, and retired elders and widows will be eligible to receive either benevolence assistance or "basic" pension—whichever is larger—but not both.

The General Board also voted to have the "basic" pension program reviewed within five years and to make adjustments to include additional benefits and to include others as funds and conditions warrant.

For further information and application request, write to: Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. □

NTS VOTED FULL ACCREDITATION

Word was received by President William M. Greathouse that the American Association of Theological Schools has voted full accreditation to Nazarene Theological Seminary.

The seminary has been an associate member of the AATS since the establishment of the school in 1945.

An evaluation team from the Association visited the seminary in October, 1970, and recommended the accrediting action.

The recommendation was accepted by the Commission on Accreditation and the entire membership of the Association was polled by mail.

The affirmative results of the poll were received at the seminary on January 18, 1971. □



Dr. Harper reporting

Kenneth Rice and Albert F. Harper, Church Schools

Edward S. Mann, Education

John L. Knight, Evangelism

Raymond Hurn, Home Missions

Dean Wessels, Ministerial Benevolence

To live on 10 percent less than one's earnings is possible, if one remembers that many people earn 10 percent less than one does oneself.—George Veltan.

WITNESSING • REVIVALS • MISSIONS • VISITATION •

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

"By All Means ...

AT EVERY OPPORTUNITY

I MET her in the laundromat. She was there with her husband and baby girl. The Lord spoke to me: "Get acquainted with her." I almost didn't, but every time I looked at her He urged me to speak to her.

Finally when she sat down not very far from me I did speak to her. Since I have a baby girl I asked her about her daughter. Then the conversation went on to different topics, and soon I asked her about church.

When she said she wasn't attending anywhere right now, I invited her to our church. She acted interested. Then I felt the urge to get her address. I told her I would like to come by and visit her soon and she seemed happy at the prospect.

I went to see her later that week and the following Sunday she and her husband came to church.

We had a revival soon after that and Brenda

and Jim attended several of the services. On Saturday night when the altar call was given Jim walked down to the altar with a purposeful stride. Soon he was saved. As yet Brenda hadn't accepted Christ.

The next and last night of our revival they didn't come because Jim was out fighting a fire. After the service was over and the evangelist had started on his way, we went home. Soon after we got home, the evangelist came back and said he had gone 12 miles out of town when the Lord spoke to him about coming back to talk to Brenda. He and my husband went over to their home and talked to Brenda and she accepted Christ that night!

I am so glad I obeyed God that day in the laundromat!

—CAROLYN KAY WILSON
Kansas City

SAVE SOME"

1 Cor 9:22

